MUTINY

A PAPER OF ANARCHISTIC IDEAS & ACTIONS

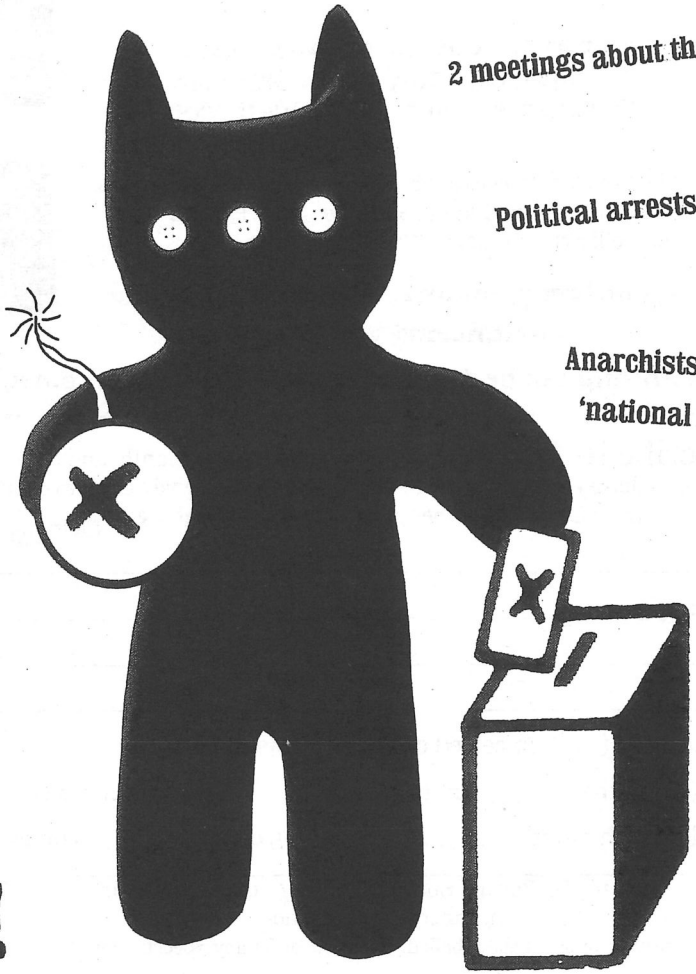
#20 NOVEMBER 2007

Let's be ungovernable: Mutiny on the elections

2 meetings about the NT invasion

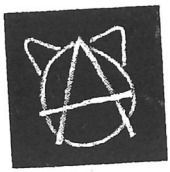
Political arrests in NZ

Anarchists condemn 'national anarchists'



FREE!

Mutiny began as a group exploring different ways to resist war at home & abroad. We started a monthly zine to explore different avenues of disobedience. We know there are lots of radical ideas around & we want people to write about their experiences & opinions. The Mutiny collective is meeting regularly again: we're looking at Australian imperialism & avenues of resistance in the Pacific & the region. Contact us if you're interested.



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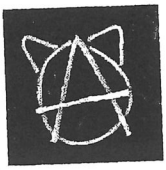
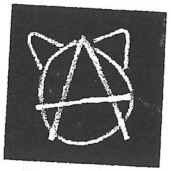


Editors for this month: Angry Nerd, T with Alice, SourDough, Graf Cat, Dumpstered Twin and Princess Mob.



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Taxi Wildcat Strike at Sydney Airport

October 16: Australian Federal Police used capsicum spray on a taxi driver at Sydney's international airport, leading to a protest by up to 100 drivers that left travellers stranded.The capsicum spray was used on the 39-year-old driver after an argument with an AFP officer about where the taxi was allowed to stand.

Between 50 and 100 drivers then staged a protest at the treatment of the driver, and refused to take passengers from the pick-up area.A taxi driver at the terminal, who did not wish to be named, told smh.com.au police had used "excessive force" on a driver. "So all taxi drivers are now on strike," he said.

(from smh.com.au)

Pro-Choice Protest: Sydney

Octobter 20: Protesters successfully impeded a procession by anti-choice Christians to the Salisbury Rd abortion clinic. The group, 'Helpers of God's Precious Infants' (HOGPI) is part of an international Catholic anti-abortion movement, and every month they hold a church service before walking to the clinic, where they sing, pray & harass women trying to go in. This month, a dozen HOGPI members were met by about thirty counter-protesters, who turned their procession into a noisy - and very slow - pro-choice rally with their own banners and chants. Police tried unsuccessfully to get the counter-protesters to speed up, or to escort HOGPI past them, but didn't make any arrests, despite pushing people around a bit. HOGPI were delayed by about an hour and a half, and were outside the clinic only a short time before being taken back to their church in a police bus.

Other protesters had remained in solidarity across from the clinic where HOGPI 'sidewalk counsellors' were attempting to harass women, and got a great response to their 'Honk If You're Pro-Choice' placard.HOGPI protest every month & further counter-demonstrations are planned. Contact reproductive.freedoms@gmail.com if you're interested.

Water is More Precious than Gold: Chile

On October 27th over 1000 people protested in central Santiago, Chile, against Barrick Gold over its Pascua Lama project in the Atacama Desert in the north of the country. This mining project, a world first, involves dynamiting huge glaciers at the top of the Huasco Valley, high in the Andes mountain range the Argentina border. The project has received not only sanction from the Chilean "socialist" government, but also passed several environmental impact assessments. Locals fear the massive destruction will irreversibly affect the surrounding environments and affect water sources and therefore the livelihoods of their communities. They also say the impact studies did not include community consultation which is no surprise considering the fucking hypocritical "pseudo-socialists" currently in power are notorious for selling off of natural resources to multinationals at the cost of environmental degradation and in disregard for indigenous custody of the land.

The action was organised to send a message to Barrick Gold shareholders who met in Canada two days later and a solidarity action was held in Argentina, as both sides of the Andes mountain range will be affected.

By Belen

New Zealand Political Arrests: An Interview

17 people were arrested in Aotearoa (New Zealand) on October 15, in dawn raids involving over 300 police. 16 were charged with firearms offences. Those arrested were activists involved in the Tino Rangatiratanga (Maori Sovereignty), peace, environmental and anarchist movements. There was a strong response in solidarity: a Day of Action saw 2 000 people take to the streets across Aotearoa, and solidarity actions were held at NZ consulates in many other parts of the world.

The police sought to charge them under the Suppression of Terrorism Act, but the Solicitor General decided a month after the raids that there was not sufficient evidence to lay charges under this Act. Many of those arrested were originally denied bail, but bail was finally granted after terrorism charges were ruled out. The weapons charges remain.

Updates & information about solidarity can be found at http://www.indymedia.org.nz & http://www.civilrightsdefence.org.nz/.

Mutiny interviewed Asher, an Aotearoa Indymedia activist, before the terrorism charges had been dropped.

Can you tell us a bit about the Tino Rangatiratanga movement, and how non Maori anarchists & lefties relate to Maori struggles?

The movement for Tino Rangatiratanga has a long and rich history, but has been increasing in impetus since the 1970s, with the revival of Te Reo Maori (the Maori language) and Maori culture, both within Maori society and to a lesser extent in Pakeha (non-Maori) society. Of course, the struggle for TR takes many forms, from those who focus on renewing and revitalising culture, to those involved with parliamentary politics, to those involved in more radical attempts at change (including Maori anarchists). The most visible example of the struggle for TR in recent years was the 2004 Foreshore & Seabed Hikoi (march), where over 30,000 people marched on Parliament in Wellington (see http://aotearoa.wellington.net.nz/takutai/ for a wicked photo of it). The hikoi had started 13 days earlier in Northland and had gained in numbers as it moved down the North Island. The hikoi was a protest against the raupatu (confiscation) of the foreshore and seabed all over Aotearoa from the various Maori iwi (tribes) by the Government.

Non-Maori anarchists have had a tradition of standing alongside and supporting the struggle for TR, especially its more radical elements. Many Pakeha anarchists marched on the hikoi, and supported land occupations that went on around the same time, continuing a tradition of leftist support for TR that stretches back decades, perhaps most notably during the 507 day long occupation of Bastion Point in 1977/8, during which time Pakeha unionists were instrumental in organising a union green ban on development at Bastion Point in order to ensure that the land was returned to the local iwi.

An important point to mention is that Tuhoe, the iwi that has been at the focus of these raids, never signed the Treaty Of Waitangi - instead, their lands were repeatedly invaded

and confiscated by the Crown. Tuhoe have consistently stood up for their autonomy, and so have made themselves a prime target for state repression.

The police are saying there was a massive surveillance & wiretap operation to gather their 'evidence.' Has this shocked people?

The size of the surveillance net is pretty huge, and as more and more information comes out about it, this only gets clearer. Already we've found out that as well as Police "intelligence", there was also involvement from the SIS (our equivalent of ASIO) over the course of the operation. I've heard of Police showing people they've questioned (and not charged) lists of every text message they've sent for months, amongst other things. While its disturbing, and certainly anger-inducing (like so much else lately!), I guess it isn't really that surprising. The Police anti-terrorism and intelligence units, and the SIS, have both had huge increases in budget and staffing since 9/11, and that money had to go on something - what we're seeing now is, to some extent, those two agencies attempting to justify all the resources that have been poured into them.

What about the likelihood that people will be charged under anti-terror laws?

The Terrorism Suppression Act is an interesting one - in order to charge people under it, the Police have to apply to the Attorney-General (Michael Cullen, also the deputy Prime Minister), although he has delegated the decision to the Solicitor-General in this instance. They have thus far applied to charge 12 of the 16 people arrested under the TSA (all 16 face arms charges as well), and a decision on whether or not the S-G will approve charges could come as soon as November 8th, according to recent statements from the Police.

Given that this investigation has already cost $8.7 million, used over 300 Police, and been such a huge beat up, I think it's fairly likely that the S-G will consent to charges being laid under the TSA. As to whether they'll stick, who knows? While all the evidence shown in the bail hearings so far is suppressed (and therefore banned from publication), so I can't give details, I can say that most of the conversations I've heard in the court hearings so far are the sort of thing anarchists and other radicals talk/joke/theorise about on a pretty regular basis.

To me, the solidarity movement looks really impressive, both in size and in having decent politics. It looks like the general line is that: the idea that the accused were planning a 'terrorist attack' is ridiculous, and that this is a political attack from the government, but also that even if they *were* running round the bush with guns or whatever, their arrest is still a political attack, and the accused are still supported. I know Greenpeace put out a press release pretty quickly to distance themselves from allegedly violent people- have other sections of the left tried to distance themselves, or put limits on their support?

Yes and no...the numbers have been fantastic - Tuhoe in particular, and other Maori in general, have really stood up and stated in no uncertain terms that they aren't going to sit back and take this, that they will fight this state repression and support the arrestees. Outside of Auckland, I'd agree that the politics have been pretty good too, for the most part. The main Auckland solidarity group, Civil Rights Defence (there is also an Auckland anarchist solidarity group which does seperate activity as well), however, has

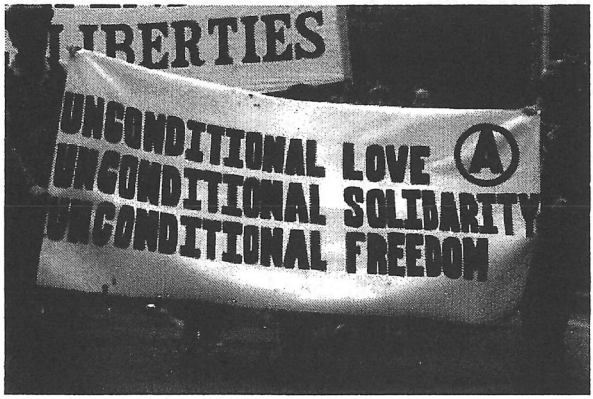
got some pretty fucked up positions - often it seems to totally ignore the prisoners and totally ignore Tuhoe, while pushing a liberal "civil rights" argument and calling for a "fair trial", whatever the hell that means in a capitalist injustice system. For the most part though, the solidarity protests, fundraisers, court support etc have been fantastic and pretty inspirational, and I know the prisoners really appreciate and are heartened by all the support on the outside.

I do have a worry that many people will drop out if TSA charges aren't laid, and also whether or not we can keep it up for 2 trials (the arms act and TSA charges will be heard in separate trials with separate evidence) over a timespan of potentially over 2 years, but that's a bridge we'll have to cross when we get to it.

Talking to people here, we've been impressed with how quickly so many people came out after the raids, especially compared to what has happened after police raids here. Does the solidarity movement seem strong to you?

At the moment, yes, it definitely seems strong. I've talked to a few friends over here about the international solidarity - over the years we've been on plenty of solidarity demos outside embassies, often with only a dozen to twenty people, and you really wonder what the point is. Now, being on the opposite side for the first time, we really understand just how amazing it feels! I'll certainly never think "what's the point" again. The international anarchist and indigenous networks have been activated with amazing speed, and as support messages and demo reports come in from every corner of the world, I know its put a smile on a lot of our faces (which we certainly need right now).

As the court process rolls on, we need to make sure we don't forget the prisoners and their whanau/family - keeping up visits, letters, care packages etc. It's going to be a long time before this is over, and they'll need all the support they can get. In terms of a campaign from those of us outside, we have an opportunity to raise a whole lot of issues, from the injustices inflicted on Tuhoe and Tino Rangatiratanga in general, to information about anarchism, to a critique of the Police, SIS and Prisons from an anarchist/radical perspective. The question is, I guess, which of the above to focus on, and the best tactics for doing so, and that's something that's only going to come out of the discussions and networking between the solidarity crews from all over Aotearoa.



Is there anything else you want to add?

A huge thanks to all the people who organised/attended the Aussie solidarity demos so far, words can't begin to express our gratitude.

In solidarity,

Asher

WHOEVER WINS, LET'S BE UNGOVERNABLE!

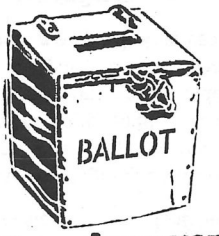
FROM THE MUTINY COLLECTIVE

After 11 long years of John Howard it seems like the time may possibly have arrived to stick the boot in and kick the Liberals out. Whether you're Aboriginal in the Northern Territory; a factory worker in the suburbs; a sales assistant in the city; a student at a public school wondering how you'll afford to go to university; an asylum seeker attempting to find refuge; a displaced Iraqi or Afghani; anyone concerned with the environment; or a few million other people, you'll probably be cheering to see the back of the Liberals. It's been 11 years of attacks on all fronts, with Howard and his cronies Ruddock, Costello, Abbott, Vanstone, Brough, Hockey, etc each taking their turn to stick the knife into some portion of society when they deemed it advantageous to their interests.

That their attacks have targeted such an array of groups isn't a coincidence - it's ideological. The Liberals are a party for business first, with the rich and the conservative benefiting the most. The unrelenting attacks on unions, the invasion of Aboriginal land in the Northern Territory to the benefit of mining companies, the refusal to meet environmental demands around global warming and certainly the march to war in the middle-east all confirms this. So yes, let's rejoice should we finally get rid of them (and hit the streets should we not.

But what will we get in return? A Labor Party that has irreversibly moved politically to the right and who are no longer embarrassed to confirm this shift with both Kevin Rudd and deputy Julia Gillard repeatedly stating that Labor is now a party for big business. They have been just as two-faced as the Liberals, as they try to win this election on the back of opposition to Workchoices, while at the same time denouncing the role of unions and refusing to confirm in what way they will repeal this legislation. Similarly they supported the invasion of the Northern Territory, requiring the Racial Discrimination Act to be sidelined. Simply Labor has proved little more than a clone of the Liberal Party.

What we have here is typically what we have seen electoral politics produce around the world - that is, a situation where there may be more than one party, but no real choice. That is because parliamentary democracy is not designed to work for those already marginalised. Any party that gets into government, no matter how progressive it claims to be, takes on the role of determining our futures with the power handed to it and we are expected to passively sit by and comply. We cannot afford to wait 3 years after every election to have some sway in decisions that will affect our capacity to live. By handing in a ballot we are merely handing over our consent to have our own power taken away and given to others. The world moves too quickly and our lives are too short for us to continue to accept a situation where the communities we live in cannot have a say over decisions that most affect us. Whether you choose not to cast a vote or do vote because you hate Howard so much, it doesn't stop here. If we want a system where we can control our lives we need to create it together. We can vote with our actions every moment of every day. Our dreams don't fit in a ballot box...



Our dreams cannot fit in their ballot boxes.

No matter who wins the elections, the wars will continue, working conditions will not improve, there will be no real action around climate change and we still won't have any real say.

We can't afford to be complacent! Let's take action!

POST-ELECTION ANTI-WAR RALLY:
DECEMBER 9, 1PM, TOWN HALL, SYDNEY

Women for Wik forum

Australia Hall, Sunday October 14

We enter the historic hall maybe 5 minutes late and it's packed. We're ushered past many rows of chairs to sit on the floor at the front

The first speaker is Olga Havnen, from the Combined Aboriginal Organisation, a coalition of organisations in the NT formed in response to the invasion.

Most of her speech dealt with the details of the laws and the practical effects they are having.

Welfare:

If you live in a listed community, whatever your personal behaviour or situation, 50% of your income is placed in a separate account. This applies to all Commonwealth payments: the Dole and Abstudy, sickness benefits, veterans' pensions and the old age pension. The CDEP (Community Development Employment Program, under which people get wages of between $150 - $180 a week) was abolished so that people would be moved onto Work for the Dole, as otherwise the government would not be able to control their money.

You then have to negotiate with your Centrelink officer to access this portion of your money. In Alice Springs, for example, to negotiate about your money you have to go to a special caravan that has been set up: at the opposite end of town to the shops, and which is only open four hours a day. To negotiate with your Centrelink officer, you have to have proof of ID, which many people don't. There's also the fact that for many people, English is not their first language and literacy is a problem.

You can only spend your money on what your Centrelink officer decides is a 'priority need'. For example, some Centrelink staff have determined that paying fines isn't a 'priority'- though if you don't pay your fines, you could end up in jail. There's no right of appeal over this.

Paying people in vouchers will also effect community stores (which now need to be licensed, and which the minister can take over if they don't meet reporting conditions). They'll have to take people's vouchers and bill Centrelink, which doesn't pay for months, and they don't have the cash-flow to deal with this.

Land:

The removal of the permit system means that communities lose the right to control who comes onto their land. The Federal Government is taking out a five year lease on townships on Aboriginal land, with no obligation to pay rent. Under the lease, the Minister can decide who can live in the community. Olga called the Commonwealth Business Managers being imposed on communities 'modern day Mission managers.' The Minister or his delegate has the power to tell any organisation, whether Aboriginal or non-Aboriginal, delivering programs to a community, what to do, or to tell them to desist from any program.

Grog laws:

Most communities are already dry, or have very limited alcohol sales. People have been fighting for years, but there's still not a single substance abuse support program in any Aboriginal community. If you have or consume grog, or are drunk, in declared areas there are fines. For the first offence, it's $1100. For a second offence, $2200. Then for a third offence it goes up to $74 800. There has been no information campaign to tell people that these new laws exist: people have already been fined, without even knowing that they were breaking the law.

Pornography:

Olga said that many people support the idea of trying to restrict porn, but don't see these laws really helping to deal with supply via SBS or cable tv. Under the laws, all publicly funded computers will be checked for illegal materials. This means that all government funded institutions have to provide an audit every 6 months, and a log of who used the computer when.

This level of surveillance and monitoring is linked to the fact that family violence and sexual abuse are being treated as crimes to be investigated by the National Crime Commission. The NCC, usually used against organised crime, has extra powers of surveillance and the ability to compel people to give evidence.

The government argued that it was able to suspend the Racial Discrimination Act to pass this legislation because it's for the benefit of Aboriginal people. Said Olga 'It doesn't have our consent, we don't believe it's for our benefit and we don't believe this stuff will work.'

The next speaker, Raelene Ross, said that though she

and her children now lived in Darwin, the fear had spread from outback communities; her children were scared that if they didn't go to school, she would be taken away from them.

Above all, the legislation was an attack on their dignity. 'Where is our recognition of being a human being? There's none, and we can't even fight that at the moment. And that's sad.' But, she said, people were fighting: 'We've been in this country for 40 000 years and we're not going nowhere. That's why I'm standing here talking to you.'

She called for consultation and dialogue: 'You can't understand my language, but I can understand yours.'

Rachel Wilika is a family support worker in a remote community. She had been employed under the CDEP but had recently got a letter saying she now had to do Work for the Dole. It was announced that this was only her third time speaking in public, and though she was nervous as she began speaking to the packed hall, she chose her words carefully and her voice grew stronger.

She said that when they heard about the intervention, a lot of people, especially young people and mothers, were scared. We thought the army would come with guns, she said. Some women wanted to run into the bush and leave the children somewhere where they would be safe. 'I said no, we're not gonna leave and hide, we're gonna fight.'

The women kept watch for strange cars coming, and when people came from the government they put their kids in their houses and went to talk to them. They said they'd fix the airstrip and build six or seven houses. 'They just came and gave us their plan', she said, 'they never really asked us to say yes or no.'

She said of the government: 'they treat us as if we're some sort of a thing. We're human beings like everybody else. [...] We don't want that government to make decisions for our lives, for our future, for our children's future. [...]We're not gonna run and hide. We're gonna stand strong. [...] It's like a storm that is coming. We're not going to fear.'

The final speaker, Aunty Eileen Cummings is a former policy adviser to the NT Chief Minister on Aboriginal and women's affairs.

One focus of her speech was the insult that this intervention gave to everyone who has been trying to work on the issues of child abuse before. People have been doing reports on family violence for years and working on ways to have the community direct projects. People such as Rachel are being trained to work in their own communities to support people and deal with family violence. Under the CDEP these people and communities could control their own training, but now, under Work for the Dole, the government can control training through Centrelink.

The permit system allowed them to get rid of people who perpetrated abuse and violence. It was also a way of protecting land, sites and culture: 'if we can't protect that, how are we going to live?' she asked. It was being removed because the government was helping mining companies.

Like previous speakers, she saw the current 'intervention' in terms of historic attacks: 'It's just like they took away my mother's rights. Now they're taking away my children's rights, my countrymen's rights.'

After the speakers there were a few questions from the floor.

The opposition from the speakers had generally been expressed as opposition to the Howard Liberal government (especially because the election had been announced that day.) Olga, for example, opened her speech by saying that Howard had single-handedly derailed the reconciliation process. It was good that one person asked about Labor's policy. Olga reported that she had met with Rudd in Darwin, and he said that, as he had already given bipartisan support to the legislation, he would continue to support its roll out. However, his party was keen to hear about 'adverse and unintended' consequences.

Overall, the speakers gave a moving account of the practical and emotional reality of what the 'intervention' meant to the people it is affecting. More than one speaker spoke through tears, and as the chair of the meeting, Anita Heiss, reminded them and us, crying is no bad thing.

However, the responses suggested – to get rid of Howard, to call the infoline set up about the intervention (1800 333 995) and give our opinion, and to support Women for Wik in their very valuable monitoring work – seemed inadequate after the information about just how bad the legislation was. It was almost as if, for the mostly non-Aboriginal audience, listening, learning and trying to understand was seen as the end, rather than the beginning, of what we have to do.

[women for wik website: www.womenforwik.org]

Getting Our Voice Back:
a new era in Aboriginal Affairs
Redfern Community Centre, October 29

The advertised purpose of this meeting was to discuss the formation of the National Aboriginal Alliance, an organisation that had been formed in September in Alice Springs and which the leaflet described as 'completely independent of Government and [...] committed to Aboriginal people's right to self-determination.' It was also a meeting to discuss more generally how to respond to the climate of government attacks on Aboriginal people, most notably in the Northern Territory.

Both the chair, Roy Ah-See, from the NSW Aboriginal Lands Council, and Auntie Millie, a Wiradjuri woman who gave the welcome to country, thanked the non-Aboriginal section of the audience for coming. Auntie Millie said, 'It's not an Aboriginal problem, it's an Australian problem.' The initial two speakers, by contrast, strongly and explicitly addressed the Aboriginal members of the meeting and spoke powerfully about sovereignty and self-determination.

Michael Mansell is a lawyer and land rights activist from Tasmania. He said that he was not surprised that the government had staged its 'intervention' into the Northern Territory when there was an election coming up; and he was not surprised that White Australia accepted that troops would be used against Aboriginal people.

However, he said he was disappointed at the response from Aboriginal people. In 1988, 30 000 people protested the symbolism of re-invasion: where were they in response to this invasion? He said: 'We are as much to blame as the Labor Party, in bed with Howard. We are as much to blame as the Blacks on Howard's payroll, selling his racist agenda.' 'We no longer talk about getting all the Crown Lands back, we talk about Native Title,' which he said was 'a carrot' to get people to spend their time meeting with lawyers and negotiating with the thief who took their land. He compared sovereignty to a car that had been stolen: you may not be able to use it, but it's really still yours.

'What's the real estate of Sydney worth? How much of that belongs to us?' 'All of it', answered more than one voice from the audience. He told his Aboriginal audience that 'we have got to lift the bar because no one else is going to do it for us.' To do that, he said, they should use all the mechanisms available: 'I put out press releases and they're stupid enough to print them.'

'Look at those Queensland Blacks of the 80s and 90s: I don't know what they were protesting about and I don't know if they did either – but they tore down the fence around Parliament House as a sign of resistance. Same as those kids down at APEC: I don't know what they were protesting about and I don't know if they knew, but they had a go.'

Voting, on the other hand, he called 'political assimilation.'

He called on his listeners to be visible in their resistance: 'what we have to do is not just show resistance, but show signs of resistance.'

Les Malezar had recently returned to Australia after some years in the United Nations, where he was chair of the global Indigenous caucus of the UN. The Declaration on the Rights of Indigenous Peoples was recently passed 144 votes to 4: the four negative votes being from Australia, Canada, New Zealand and the USA. While the Declaration is not binding in the same way a Treaty would be, he argued that it would still have an effect, including within those countries that refused to vote for it, and had already been used in courts, and was a tool that Aboriginal people could use.

He said that Aboriginal people in Australia 'don't have a history of resistance: we have a different attitude.' ('What was Pemulway?' 'What was Windradyne?' asked voices from the hall.) This had to change. 'We have to scare the people of Australia. We can't just sit here and say "please stop being racist, please vote in a government that will stop being racist": we have to scare the people of Australia.'

The Declaration made it clear that 'we have the full right of self-determination', and self-determination was the same thing as the sovereignty that Michael had talked of. In order to exercise that, 'we have to be operating as peoples, we have to be operating collectively.' He said that people were free to pursue individual rights – that is, to advance individually within white society – as human beings, but could only pursue their rights as Aboriginal people within the collective.

The Declaration also said that 'we have the full right to own our lands and territories and resources. And resources', he emphasised. The right to mineral resources had been written out of Native Title legislation, but Aboriginal people still had this right. He said that it was the commercial use of their resources, not programs such as the CDEP, that were going to bring Aboriginal people wealth.

If there were a change of government Aboriginal people would have to show right from the start that they would not accept that government deciding what was good for Aboriginal people. 'I've been at the United Nations, playing with words... I'm glad to be back here. I want to have my feet on the ground, my feet on the country. I want to stand in front of a cop, stand in front of a car, in front of a bureaucrat.'

He called on non-Aboriginal people to support but not to lead, and said to Aboriginal people 'let's give them something to back.'

The final speaker, Bev Manton, got a lot of applause when she was introduced as the first woman president of the NSW Aboriginal Land Council. She said that the NSW Aboriginal Land Council had supported the people in the NT from the start.

'John Howard has opened a Pandora's box. Let's make sure the box stays open. Let's give them something they're not expecting: let's give them a real fight.'

The first question was (predictably enough) a plea from a Greens supporter to vote for the Greens. Both Michael and Les expanded on their arguments for not voting. Michael argued that even if every Aboriginal person in the country voted Greens, they're not going to win government, and they're not going to give all Aboriginal land back. Voting was 'a carrot', an inducement to get Aboriginal people to participate in White politics. Les said that he'd never voted in a state or federal election either, though he hoped that the Greens won. His argument came from his politics about self-determination: he voted for Aboriginal organisations, and whatever government was formed in Australia, he wanted to negotiate with them as a people. Aboriginal people, he said, 'have to be immune to whatever government the non-Aboriginal people of this country elect', and be able to deal with, and keep fighting under, any government.

There was a lively, sometimes heated, discussion, and clearly many diverse opinions in the room. There was debate about questions such as whether to organise on a local or a national level, to argue inside parliament house or protest outside, to focus on the NT or also on other issues and about the politics of voting and representation.

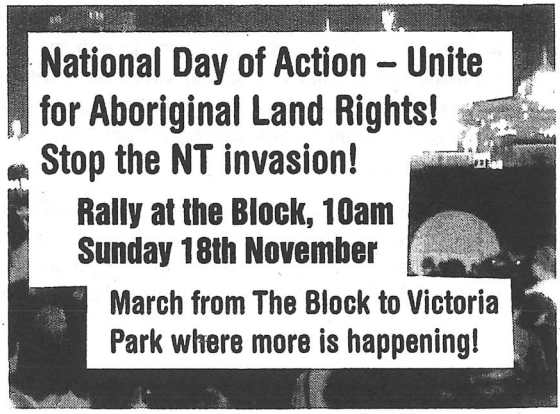
The most contentious issue was the question of whether or not to call on the government to recognise the National Aboriginal Alliance as a national voice for Aboriginal and Torres Strait Islander people. Those arguing for it spoke of the need for a strong national voice, especially with the new attacks on Aboriginal rights. Those arguing against it raised questions about representation and the history of betrayal from self-appointed representatives.

There was an unmentioned problem of whether non-Aboriginal people should have been voting about the formation of an Aboriginal organisation. While it made sense to have discussion about what action to take, and even decision making on this point, among the meeting as a whole, I don't think that non-Aboriginal people should have been deciding how Aboriginal people organise. Many did refrain from voting, and perhaps this was a consideration.

The meeting agreed to hold a rally at the Block on November 18, to show opposition to the invasion of the Northern Territory the week before the election, and passed a motion of solidarity with the activists arrested in New Zealand.

Audio recordings of the speeches and discussion at the Redfern meeting can be obtained through **www.asen.org.au.**

- Princess Mob


National Day of Action – Unite for Aboriginal Land Rights!
Stop the NT invasion!
Rally at the Block, 10am
Sunday 18th November
March from The Block to Victoria Park where more is happening!

ANARCHIST STATEMENT ON THE NEW RIGHT

Below is the text of a collective statement by a small number of local anarchist groups on the subject of the New Right, a recently formed fascist group based in Sydney which made its first public appearance at the APEC demonstrations in that city in early September.

Introduction

On Saturday, September 8, 2007, a small group of between 15-30 individuals assembled in Sydney under the banner of the New Right. They were there to attend the anti-APEC summit rally and protest, and did so while assembled in the manner of a black bloc (dressed in black uniforms and wearing masks to disguise their faces). Their propaganda proclaimed the group to be composed of 'national anarchists'.

This statement is being issued by a number of anarchist groups in Australia and Aotearoa in order to unmask these impostors, to expose 'national anarchism' as being the fascist nonsense that it is, and to give notice, both to the 'national anarchists' and to the general public, that anarchists in Australia and Aotearoa will not tolerate fascist elements attempting to use anarchist rhetoric and imagery in order to pursue their goals. We do so on the basis of our support for the equality and freedom of all individuals, regardless of race or ethnicity, and in recognition of the role of fascist ideas, parties and movements in destroying the libertarian working class cultures and movements which anarchists promote and which we depend upon for our survival.

But what, exactly, is the 'New Right', and what is a 'national anarchist'?

The New Right

In Australia, the New Right is a tiny grouping on the far right, established in late 2005, largely via the efforts of a German-born, Sydney-based businessman named Welf Herfurth. Herfurth has a long history of involvement in the German neo-Nazi movement, including the NPD, and more recently the Australian far right, including organisations and projects such as the Australia First Party, Blood & Honour, One Nation and the Inverell and Sydney Forums. According to Herfurth and the New Right, "National-Anarchism represents the political embodiment of the... New Right - it is the political wing". In other words, while the New Right provides the 'theory', 'national anarchism' is the 'practice'.

National anarchism

'National anarchism' has its origins in the UK, and is largely the brainchild of Troy Southgate, another individual with a long history of involvement in the British neo-Nazi movement, including organisations such as the National Front, the International Third Position, the English Nationalist Movement and the National Revolutionary Faction. Critic Graham D. Macklin notes that "When put into its wider context... 'national-anarchism' appears as one of many groupuscular responses to globalization, popular antipathy towards which Southgate sought to harness by aligning [his activities]... with the resurgence of anarchism whose heroes and slogans it arrogated, and whose sophisticated critiques of global capitalist institutions and state power it absorbed..." In essence, 'national anarchism' is an attempt to use anarchist rhetoric and imagery in order to better advance the cause of reactionary, racist and fascist politics.

Our response

As anarchists, we categorically reject this. We also categorically reject any and all attempts by the New Right (and any other group with politics similar to it) to align themselves in any way, shape or form with the contemporary anarchist movement in Australia and Aotearoa. The use of such tactics by the far right, including the formation of 'black blocs' such as the one in Sydney, has been witnessed

in Europe for a number of years, and it now appears that an attempt, however minor, to do so in Australia is now being made. (In Germany, for example, some right-wing radicals even use the "Antifaschistische Aktion" logo (a circle with a red and black flag) but adorn it with the slogan "Nationale Sozialisten" (national socialists)!)

We consider the use of such tactics to be deliberately aimed at causing confusion among the broader public with regards the aims and methods of elements of the far right, and to confuse anarchism with the pursuit of 'white, nationalist' politics. Such tactics are also based upon a recognition by elements of the far right of the attractive nature of anarchist rhetoric and imagery to many young people, and a desire to win some of these individuals away from genuine attempts to create true anarchy; a society without rulers - of whatever colour, and of whatever supposed nationality.

As such, we, as anarchists: wish to make our opposition to the New Right and 'national anarchism' known; denounce their attempts to appropriate 'anarchist' rhetoric, imagery and symbology for their own, racist and fascist purposes; commit ourselves to ensuring, each in our own way, that any and all confusion be eliminated in the minds of both the 'national anarchists' and the broader public regarding the opposition between anarchism and the antics of groups such as the New Right.

Signed : *Anarchist Direct Action, Barricade Books, Melbourne Anarchist Club (Melbourne); Jura Books (Sydney); Wildcat (Wellington); Mutiny (Sydney)*

international day of action: response to sexual assault

day of workshops: night of fun!

1pm workshop - "Safer Spaces" - why we need to create safer sapces & practical skillshare

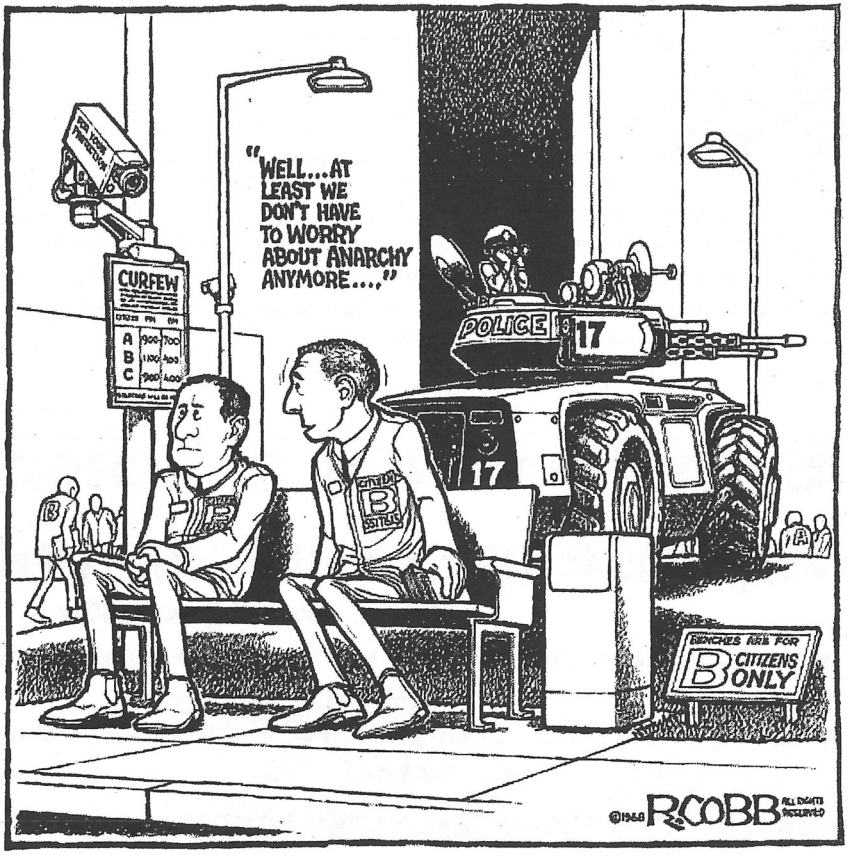
3pm workshop - "Consent" - talking about boundaries & how consent can be fun!!

8pm PARTY!! PARTY!! PERFORMANCES!! FOOD!! FOOD!!
Stop The Silence Poster Launch (heaps of posters available for people to take & poster their area!)

1st December Stucco, 197 Wilson St, Newtown

http://communitiesresponsetosexualassault.wordpress.com/
ida_2007@graffiti.net

OK, so we worked really hard & made the writing really small to fit everything in. Then we realised we did our job too well & we had an extra page. Oh dear. Here, have a comic from the internet:



Review: Another Voice

When the moderate gag of One Voice was announced - a dual concert event to take place in Tel Aviv and in Jericho, West Bank, starring none other than Bryan Adams, but requiring in order to enter a signature endorsing a ridiculous platform that equated occupier with occupied, and refused to acknowledge important questions of justice for the Palestinian people - Another Voice was dreamed up. And whilst One Voice fell, cancelled due to boycotts and potential threats against it, Another Voice lived on in Ramallah on 31st October. Featuring Palestinian hip-hop, dance troupes, spoken word and a range of political speakers, the free event required no signatures to any platform to enter, but instead there were fliers for a blockade of a settler-only road being handed out at the entrance.

Whilst it was sad that there weren't more people there, (about 500) the event itself was amazing, and the people who did turn up were extremely enthusiastic. DAM got the crowd worked up with their Beastie Boys stylings (minus a Mix Master Mike); and people went crazy for the young boys from the Al Awda Dabkeh Troupe - showing off their own amazing dancing skills. But it was for Ramallah Underground, a young Palestinian rapper sporting a "kill your television" t-shirt, that the barricade was broken down as people rushed the stage.

The music was overtly political, as were the speeches and spoken-word acts in-between - with people from the Refugee Right to Return Coalition, the Bil'in Popular Committee, and the Boycott, Sanctions, and Divestment Campaign all taking to the stage.

The boys from DAM came back for a slightly embarrassing encore that no-one called for, after most of the crowd had left, but it was still way better than a Bryan Adams gig.

- Cynical Smurf

Black Rose Anarchist Library

Film: ***Boys Don't Cry***
5pm * Sunday December 2
Based on actual events. Brandon Teena is the popular new guy in a tiny Nebraska town. He hangs out with the guys, and he charms the young women, who've never met a more sensitive and considerate young man. However, he's forgotten to mention one important detail: that Brandon Teena was actually born a woman named Teena Brandon. When his friends make this discovery, Brandon's life is ripped apart.

open: Thursday & Friday 11-7
Saturday & Sunday 11-5
at: **22 Enmore Rd**, Newtown (100m from Netwown Station)
ph: 0424490792
e: blackrosebooks@yahoo.com.au

Sunday December 16

Black Rose 25th birthday party! With cake & celebration!

What a packed issue!

In this month's 16 humble A5 pages we've managed to squeeze:

- An informative article about the recent arrests in Aotearoa and solidarity protests they sparked

- A statement by anarchists about the New Right

- Two packed reportbacks from meetings on the NT re-invasions, one from the Women for Wik forum and one from the Getting Our Voice Back meeting in Redfern

and

- An anti elections manifesto made by the Mutiny Collective